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author discusses some of the leading subjects of the *teaching* of Jesus, in distinction from the material which is more strictly biographical.

In regard to the point of view the author says: "The church has inherited a rich treasure of doctrine concerning its Lord, the result of patient study and, frequently, of heated controversy. It is customary to approach the gospels with this interpretation of Christ as a premise, and such a study has some unquestionable advantages. . . . It is with no lack of reverence for the importance and truth of the divinity of Christ that this book essays to bring the Man Jesus before the mind in the reading of the gospels."

The aim of the book leads it to pass rapidly over such questions as those of the origin and interrelation of the gospels, and the chronology of the life of Jesus. Yet the author indicates his own position on these questions, and in the appendix gives references to fuller discussions.

The critical attitude of the book may be suggested by such points as the following: the fourth gospel is essentially the work of John, the son of Zebedee; Mark and John are our two authorities for the general course of the ministry of Jesus; Jesus was born in the summer of B. C. 6, baptized in A. D. 26, and crucified in the spring of 29 or 30; "it may not be said that the incarnation required a miraculous conception, yet it may be acknowledged that a miraculous conception is a most suitable method for a divine incarnation;" and, finally, the messianic call came to Jesus at his baptism, and "came to him unexpectedly."

In conclusion, the spirit of this book, from an intellectual point of view, is, in the main, sympathetic with modern criticism, and progressive; and the work is a very welcome addition to our practical literature of the subject.

GEORGE H. GILBERT.

THE CHICAGO THEOLOGICAL SEMINARY.

THE APOCALYPSE. An Introductory Study of the Revelation of St. John the Divine. By EDWARD WHITE BENSON. London: Macmillan & Co., 1900. Pp. xx + 177. \$3.50.

FROM the preface of the editor—Miss Margaret Benson, daughter of the late archbishop of Canterbury—we learn two or three things of interest regarding the origin of this book and the author's judgment of his own work. First, it is the fruit of "many years" of labor. Second, the author left this pencil-note regarding one chapter of his

book: "There should be a final list of things which I cannot explain." This modest judgment concerning a part of the work is characteristic of the author's attitude toward the whole subject. He does not belong to the number of scholars who have solved all the problems of the book—to their own satisfaction. And yet, third, he was confident that he had not wholly failed, as appears from what he wrote in 1896: "Have now practically finished a big book, unless I add a few of the Greek comments. If it ever sees the light, many will think it a very odd book. Folks are edified in such different ways. But it has edified me, which was what I began it for."

It will, I think, edify others, and that chiefly for the same reason that has made Professor Moulton's edition of the Bible edifying. The central third of the book consists of a translation of the Apocalypse, arranged so as to convey through the eye the author's analysis, giving on one margin condensed summaries of the thought, on the other numerous references to the Old Testament, and having at the bottom of the page occasional explanatory notes. This arrangement of the text, that brings out its dramatic character, makes the Apocalypse much more intelligible than it is in our Bibles. It is of far greater value to the reader than the new translation itself, although this is careful, and in the main acceptable. It is doubtful whether the translation of the unique designation of Jehovah will be found preferable to the old one. For the words, "He who is and who was and who is to come," we have, "The Being and the Was and the Coming One." Also the substitution of "wood of life" for "tree of life," in the last chapter of the Apocalypse, will scarcely find acceptance. John probably thought of more than *one* tree, as the author says. We may gather from the context of our English Bible that he takes "tree of life" as the name of a species, and not as designating a single individual tree. Hence there is a loss rather than a gain, if we substitute for the word "tree" the ambiguous word "wood." These are the most striking departures from the rendering of the Revised Version.

The literary arrangement of the text, which constitutes the chief value of the central third of the book, goes far to support the author's dictum that the Apocalypse is "the orderly workmanship of a great and beautiful soul seeing more and farther than other men."

In the first third of the book the author treats "Of the Persons," "Of the Framework," and the "Four Cardinals of Introduction," in addition to "Aphorisms from Auberlen," and a "Breviate." In the essay on framework he seeks to vindicate for the angel-guide, who

showed John the things that he describes, a very wide function. In the third essay, "Four Cardinals of Introduction," he holds that John in 1:5-8 gives the cardinal points of the theology of the Apocalypse. In the last third of the book we have two essays and an appendix. The first essay is on "Apocalypse and the Apocalypse;" the second, unfinished, is entitled "A Grammar of Ungrammar," and the appendix deals with the Nero legend.

There is no space for a critical estimate of these essays. However, the chief worth of the volume lies, not in these, but in its literary arrangement of the text.

GEORGE H. GILBERT.

THE CHICAGO THEOLOGICAL SEMINARY.

DIE ALTTESTAMENTLICHEN CITATE UND REMINISCENZEN IM NEUEN TESTAMENTE. VON DR. PHIL. EUGEN HÜHN, Pfarrer in Heilingen bei Orlamünde. Tübingen, Freiburg i. B. und Leipzig: Verlag von J. C. B. Mohr (Paul Siebeck), 1900. Pp. xi + 300. M. 6 (unbound).

WORKS on quotations in the New Testament have hitherto confined themselves more or less strictly to cases of obvious adoption or modification. The present volume, which forms Part II of the author's *Die messianischen Weissagungen*, has a wider scope—it is an attempt to collect all Old Testament passages that illustrate New Testament expressions and ideas. Messianic citations (with and without formula of quotation) and reminiscences are printed at the top of the page, non-messianic below. The principal parallels in the Apocrypha are added, and occasionally extra-biblical sources. Completeness of Old Testament citations, but not of reminiscences, is attempted. The Greek texts of Westcott and Hort and of Swete are used, but passages are rarely written out—the reader is supposed to have his texts before him. There is no systematic criticism of the Hebrew and Greek texts, though there are many excellent remarks. The general results are as follows: There is an estimate of the number of citations and reminiscences from the Old Testament and from extra-canonical works, Jewish and non-Jewish, together with a full list of formulas of quotation; it is reckoned that messianic citations are taken most frequently from Psalms and Isaiah, then from the Pentateuch and the prophets, non-messianic from Deuteronomy and Exodus; it is held that both the Hebrew and the Greek of the Old Testament are followed, but that it cannot be maintained that any New Testament author knew